

Vol. IX No. 1

Fall 1986

Creation

Social Science

and Humanities

QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

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Cover art: "I will multiply your seed as the stars of heaven" (the Lord to Abraham)
— Genesis 15:5; Exodus 32:13

EDITORIAL

Dear Readers:

A recent newspaper article reported that belief in and consideration of hell has declined greatly in contemporary Christian thought. One of the reasons for this trend is no doubt the general erosion of the Biblical worldview in the course of Darwin's century. With the demise of Darwinism and resurgence of Biblical creationism, we can expect a renewed vigor for a range of neglected doctrines including the doctrine of God's righteous judgement of the world and consignment of lost souls to hell.

As with all the great Christian doctrines, the fiery portrait of final judgement for those who reject God finds its meaning in consideration of the character of God and details of creation and the fall.

Our God is a consuming fire (Deut. 4:24 and Heb. 12:29). All that is of Him is very good and abides in the consuming fire of His love. All that is not of Him must inevitably be consumed and burned away as foreign to and unworthy of His perfection. By faith, and in obedient fellowship with Him, we are graciously permitted to do works of God that will survive and abide in the consuming fire of the living God, even as do His own direct works (1 Cor. 3:10-15). By His grace, we have come to know and love our Savior God. We long for our beloved Consuming Fire who will once-and-for-all burn away our sin and wretchedness so that the righteousness we hunger and thirst for will come into fulfillment. In heaven, we and our works of faith will abide forever in the salvation, joy, freedom and life abundant beyond all we can imagine in the consuming fire of the Father, His Christ and the Holy Spirit.

But what of hell and the God rejecters? God created the angels and man in His image. They are free, moral agents and in themselves eternal and very good (Gen. 1:31). All their works, chosen in fellowship and obedience to God will likewise be, as His own direct works, very good, for God is all knowing and all powerful and nothing shall be impossible for Him. Apart from our created identity in love and obedient fellowship with Him, however, we can do nothing worthy of His perfection. Even our righteousnesses, apart from Him, are as "filthy rags" (Isa. 64:6) destined for destruction in the consuming fire of His holy judgement.

Therefore, those angels who rejected their created identities in God's image and broke fellowship with God in search of autonomous self-deity (Isa. 14:14) and those sons of Adam who, finding themselves in fellowship with Lucifer's rebellion, refuse to obey God's provision of salvation and forgiveness in Christ Jesus can produce no work capable of withstanding the consuming fire of the living God. Cast into the lake of fire (Rev. 20:10-15), nothing will remain for all eternity except that which is very good — that is, the created agents themselves. Separated from God by their own free choice, that which in itself is very good can produce no thought or plan which is not immediately devoured in the consuming fire of God's judgement. Likewise, they shall be tormented day and night for all eternity as the righteous and just punishment for the eternal consequences of their rebellion upon that very good thing which God created — that is, themselves. And so it shall come to pass, as it was in the beginning, that all is very good.

ANNOUNCEMENTS

Essay Available

An 8-page essay, "A Separated Brother's Concern for the Catholic Church", by Marcus R. Braun, a prominent member of the Lutheran Church-Missouri Synod and a Voting Member of the Creation Social Science and Humanities Society, is available at \$1.00 per copy ppd. from Christians United for Orthodox Education, 1127 West 41st Street, Kansas City, MO 64111, telephone (816) 931-1629. Quantity prices available for this concise critique of relativism, form (or "higher") criticism of the Bible, the theory of evolution, and the New Age Movement.

The Providence Project — Change of Address

The Providence Project, which produces educational materials for Christian and home schools, has moved from Houston, Texas, to 810 Litchfield, Wichita, Kansas 67203. Its telephone number is now (316) 265-4039.

Notice to CSSHS Members and to Subscribers to the CSSH Quarterly

Memberships and subscriptions expire in *September, 1986*.

Unless your membership or subscription is renewed by October 31, 1986, the Fall 1986 issue of the *CSSH Quarterly* (Vol. IX, No. 1) will be the last issue you receive.

Please send in your membership renewal (\$12 for U.S. residents; \$13 U.S. if you reside outside the USA), or subscription renewal (\$14 for U.S. residents, \$15 U.S. for subscribers residing outside the USA) as soon as possible before October 31, 1986. Members and subscribers residing outside the USA, please add \$5.00 if you wish to have the *Quarterly* sent by air mail. Thank you.

LETTERS AND COMMENTS

Dear Editor:

I enjoyed reading the Summer issue on psychology very much. I commend you for having assembled a very interesting and apparently high quality set of contributions on this controversial theme. I am passing my copy along to the lady who is chairman of our psychology program.

Would you kindly send my appreciation to W.K. Kilpatrick? I wish I could make such good sense (in a non-technical manner) as he does with my own papers.

George F. Howe
The Master's College
P.O. Box 878
Newhall, CA 91322

Dear Editor:

I think highly of your work and it is an important ministry. You were recommended by James Jordan of the Geneva Ministries in Tyler, Texas, and Gary North. The Lord prosper you and the work.

Don Campbell
1333 7th St.
Rodeo, CA 94572

(continued from page 6)

- ¹⁰ Gillespie, N.C.; 1979; *Charles Darwin and the Problem of Creation*; the University of Chicago Press; Chicago; p. 15.
¹¹ Trilling, Lionel and Bloom, Harold; 1973; *Victorian Prose and Poetry*; Oxford University Press; New York, London, and Toronto; p. 11.
¹² Russett, op. cit., p. 19.
¹³ Ibid, p. 211.

(continued from page 32)

Eventually evolutionism has led to atheism and humanism (man's reliance upon and deification of himself) wherever accepted, and man's attempt to direct ongoing evolution for his own purposes culminates in a new world order. In connection with this development Taylor has a good deal to say about the modern eugenics movement, modern anthropology and Margaret Mead, B. F. Skinner and behaviorism, globalism and secular humanism, etc. The inroads of Darwinism and its various philosophical branches in the Christian churches are extensively documented. All too often clergymen capitulated to "science" prematurely, needlessly and motivated by their own previous loss of faith.

The book is profusely illustrated and thoroughly indexed. Here is a companion volume to Francis Schaeffer's *How Should We Then Live?* to be treasured for many years to come.

—Reviewed by Ellen Myers

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The Captains of Industry: Our Darwinian Legacy

Ralph E. Ancil

Because industrial development has a major effect on the utilization of natural resources and the quality of the environment, the attitudes of the captains of industry are important.

Richard Hofstadter has shown that the leading 19th century industrialists subscribed to Social Darwinism which entailed a hostile view of the environment: man vs. nature. But what did this belief mean to the great industrialists in terms of business and industry? To Andrew Carnegie it meant at least progress:

I remember that light came as in a flood and all was clear. Not only had I got rid of theology and the supernatural, but I had found the truth of evolution. 'All is well since all grows better' became my motto, my true source of comfort. Man was not created with an instinct for his own degradation, but from the lower had risen to the higher forms. Nor is there any conceivable end to his march to the light: he stands in the sun and looks upward.¹

The struggle for life against a hostile environment and the death of the weak was thought by some to be not only a law of nature, but a law of God with its analog in business. Thus John D. Rockefeller is reported to have said in a Sunday School class:

The growth of a large business is merely a survival of the fittest . . . The American Beauty rose can be produced in the splendor and fragrance which brings cheer to its beholder only by sacrificing the early buds which grow up around it. This is not an evil tendency in business. It is merely the working out of a law of nature and a law of God.²

Note that he relies on evolutionary dogma, not Scripture, to make his point.

Railroad executive Chauncy Depew asserted that the guests of the great dinners and public banquets of New York City represented the survival of the fittest of all who came in search of fortune. They were the ones with superior abilities. Likewise railroad magnate James J. Hill defended the railroad companies by saying their fortunes were determined according to the law of survival of the fittest.³

Generally speaking, Hofstadter⁴ notes, Spencer's success came because he told the "guardians" of American society what they wanted to hear. In order to resist the many reformist groups such as Grangers, trade unionists, socialists, etc., the advocates of status quo required a theoretical answer. The straightforward application of Darwinian evolution as defined by Herbert Spencer provided that justification. It brought with it a "paralysis of the will to reform"⁵ and allowed injustice to continue in the name of evolution.

Ralph E. Ancil receives his mail at 1119 Kimberly Dr., #4, Lansing, MI 48912.

However, the ruthlessness of this attitude and its relation to Darwinian concepts of evolution did not go unnoticed and uncriticized. Charles S. Pierce also indicated that these concepts were widely received because the age was favourably disposed to them. It was, he said, a "philosophy of greed" because Darwin taught progress occurs through the "animal's ruthless greed".⁶ George Bernard Shaw commented:

Never in history, as far as we know, had there been such a determined, richly subsidized, politically organized attempt to persuade the human race that all progress, all prosperity, all salvation, individual and social, depend on an unrestrained conflict for food and money, on the suppression and elimination of the weak by the strong, on Free Trade, Free Contract, Free Competition, Natural Liberty, Laissez-Faire; in short, on 'doing the other fellow down' with impunity . . .⁷

The historian Stearns⁸ writes that the 19th century liberals, characteristic of the American middle class,

. . . accepted the idea of progress as an axiom of human society, a fact that led them easily and often thoughtlessly into 'Social Darwinism' . . . Darwin's biological theories of natural selection, of the struggle for existence and the survival of the fittest dovetailed beautifully into Liberalism's belief in individualism, private enterprise, Laissez-faire, and progress, and seemed to give scientific justification to the liberals' political, economic and social program.

And Lester Frank Ward, a disciple of Spencer, once remarked that he was inclined to agree with the British philosopher Carlyle's description of Darwinism as a 'gospel of dirt'.⁹

Leading industrialists, then, welcomed Social Darwinism because the ruthlessness envisioned in nature justified their own business practices and accumulated wealth. Just as man struggled against a hostile natural environment, so too businessmen had to struggle against a hostile artificial environment in industry. In other words, greed, the short-sighted desire for material wealth and immediate gratification, was supposedly the way of nature and of true progress.

Since the Renaissance, non-Christian, secular ideas had grown significantly. By the nineteenth century, western society had become sufficiently materialistic and mechanistic to accept the Darwinian concept of evolution. It was received by the intellectuals of academia, prompted by the literary naturalists, and applied economically and politically by the captains of industry in the form of Social Darwinism. The message was also carried by Herbert Spencer, whose influence was profound, and others to the common man.

This concept of evolution portrayed nature as a complex of impersonal, ruthless, cruel forces against which man must struggle to carve out his existence. In the artificial environments of businesses and cities, this hostility to nature included an hostility to one's neighbor. Death and wastefulness were perceived as necessary elements in the progress of evolution. There was little room to see the environment as a fragile, delicate system in need of industrial man's solicitous care. Nature was, in fact, the opponent.

There was also another, less obvious message to Darwinian evolutionism. Darwin had helped to "ungod" the universe as indicated by Gillespie.¹⁰ Everything could be explained, seemingly, in naturalistic terms. Yet, if there were no God, did anything really matter? Without meaning, or coherency in life, there

was only despair. Such purposelessness in a hostile environment would sooner induce opportunism and environmental exploitation rather than concern or care.

Writing of when this meaninglessness of Darwinism was recognized one source observes:

When that happened, it might seem that the very foundation of the mind had been shaken, that reason was threatened with overthrow. It was thus that Carlyle experienced his discovery of the purposelessness of the universe — his despair brought him to the verge of insanity, as did Tennyson's in a like situation. The dark night of nihilism was a common event in the lives of thoughtful men of the nineteenth century.¹¹

Furthermore, by stressing the animality of man and the importance of race and species, the worth and dignity of the individual were lessened. Morals and values were viewed as hypocritical facades imposed on his "lower" nature. Let the individual do whatever he wanted, in the end it did not really matter.

Of course, the concept of evolution as expressed by Darwin could be interpreted variously, but Spencer's Social Darwinism was the least interpretative. It was a simple, straightforward application of the struggle for survival of the fittest, of evolution by natural selection: "nature red in tooth and claw." It is important to emphasize that this connection of man's alleged animal ancestry and the moral and ethical consequences of social Darwinism did not come from any interpreter but from Darwin himself. The brutal struggle aspects were the essence of Darwinism.¹² In fact only after *concerted* attacks from logicians, philosophers, scientists and other intellectuals was this jungle version finally abandoned.¹³ By that time, however, the pattern of industrial development and social attitudes and expectations had become radically and permanently changed, a pattern of which we today are the inheritors.

It is extremely difficult to believe that a philosophy which viewed the environment as hostile, life as meaningless, and the individual as a worthless imp, could be embraced without having serious environmental consequences. If there is such a thing as an environmentally destructive attitude, then evolutionists must turn to their own intellectual backyard to find it. The 19th century Darwinian concept of evolution, crystallizing and catalyzing pre-existing secular notions, is the philosophical basis for our modern environmental problems.

REFERENCES

- ¹ Hofstadter, Richard, 1959; *Social Darwinism in American Thought*; George Braziller, New York.
- ² Ibid, p. 45.
- ³ Ibid, p. 44-45.
- ⁴ Ibid, p. 46.
- ⁵ Ibid, p. 47.
- ⁶ Russett, Cynthia Eagle; 1976; *Darwin in America: The Intellectual Response 1865-1912*; H.W. Freeman and Company; San Francisco; p. 64.
- ⁷ Hedtke, Randall; 1981; "The Episteme Is the Theory"; *Creation Research Society Quarterly*; vol. 18, no. 1, June; pp. 9-10.
- ⁸ Stearns, Raymond P.; 1961; *Pageant of Europe*; Harcourt, Brace & World, Inc.; New York; p. 453.
- ⁹ Russett, op. cit., p. 108.

(continued on page 3)

Biblical Creation and the Papal Encyclical "On Human Work"

Ellen Myers

Pope John Paul II's encyclical *On Human Work (Laborem Exercens)*,¹ issued on September 14, 1981, is explicitly based upon the record of man's creation in God's own image and likeness (Genesis 1:26-28), and hence of great interest to modern biblical creationist Christians of all branches of Christendom. The contents of this encyclical are closely connected with and intended to elaborate upon traditional Roman Catholic teaching in the area of human labor and social relations. This teaching is contained in Pope Leo XIII's encyclical "Rerum Novarum" (May 15, 1894), Pope Pius XI's "Quadragesimo Anno" (1931), Pope John XXIII's "Mater et Magistra" (1961), the Second Vatican Council's "Gaudium et Spes" (1966), and pertinent statements by St. Thomas Aquinas in the *Summa Theologiae*. However, the present paper will deal only with *On Human Work*. We shall give a summary of its contents, followed by a discussion and conclusion.

I. Summary of Contents

On Human Work sees man's work as an essential ingredient of man's likeness to God in that it differentiates man from the rest of creation: "Work is one of the characteristics that distinguish man from the rest of creatures, whose activity for sustaining their lives cannot be called work" (p. 1). Man's creation mandate to subdue the earth is itself part and parcel of man's created likeness to God: "Man is the image of God partly through the mandate received from his creator to subdue, to dominate, the earth. In carrying out this mandate, man, every human being, reflects the very action of the creator of the universe" (pp. 9-10).

Man was not compelled to work as punishment for his sin in Eden; rather, "(f)rom the beginning . . . he is called to work" (p. 1, emphasis added). In order to distinguish between the nature of man's work as instituted by God at man's creation, and as altered after the fall, Pope John Paul II writes that

God's fundamental and original intention with regard to man, whom he created in his image and after his likeness, was not withdrawn or canceled out even when man, having broken the original covenant with God, heard the words: "In the sweat of your face you shall eat bread." These words refer to the sometimes heavy toil that from then onward has accompanied human work; but they do not alter the fact that work is the means whereby man achieves that "dominion" which is proper to him over the visible world . . . (p. 20)

The role of "toil" as part of "the curse that sin brought with it" is more fully outlined in the last section of the encyclical. Reference is again made to Genesis (3:17, 19). Furthermore, an "arduous good" (*arduum bonum*, St. Thomas Aquinas) is inherent in the "sweat and toil" imposed upon man

because of his sin. This good is described as "the possibility of sharing lovingly in the work that Christ came to do . . . By enduring the toil of work in union with Christ crucified for us, man . . . shows himself a true disciple of Christ by carrying the cross in his turn every day in the activity that he is called upon to perform" (pp. 58, 59).

In the creation mandate to man to "subdue the earth," *On Human Work* understands by "earth" not only the planet Earth but also "by extension . . . the whole of the visible world insofar as it comes with the range of man's influence and of his striving to satisfy his needs" (p. 10). Included are "all the resources . . . which, through the conscious activity of man, can be discovered and used for his ends" (p. 10). Yet man "remains . . . within the creator's original ordering (due to) the fact that man was created . . . 'in the image of God'" (p. 10). Technology is understood as the set of instruments used by man in his work and thus an extension of man's fulfillment of the creation mandate. However, it may become almost an enemy to man, especially "when, through exalting the machine, it reduces man to the status of its slave" (p. 12).

Because man is made in the image and likeness of God, man, like God Himself, is a person, "that is to say, a subjective being capable of acting in a planned and rational way, capable of deciding about himself and with a tendency to self-realization" (p. 13). Precisely what is meant here by "self-realization" is not spelled out. As a person man is and must be the subject (not the object) of work (p. 14).

In the ancient world physical work was deemed unworthy of free men. Christianity, taking its cue from the manual labor done by Christ as a carpenter, bestowed dignity upon all work, manual or intellectual, done by every man as a person. Class differentiations are thereby eliminated. In addition, work is for man, and not man for work (p. 14).

Materialistic and economic ideologies arose with the beginning of the industrial age. Work came to be understood as a "merchandise" sold by the worker to the employer, or as an impersonal "force" needed for production. This was a reversal of Christian values anchored in biblical creation (p. 16).

Worker solidarity, exercised through labor unions, was a "reaction against the degradation of man" and "justified from the point of view of social morality" (pp. 17, 18). However, solidarity "must never mean being closed to dialogue and collaboration with others" (p. 18). The rights of the "poor," who may be workers harmed "as a result of the violation of the dignity of human work," include "especially the right to a just wage and to the personal security of the worker and his or her family" (p. 19).

Work is the means by which man exercises dominion over nature, adapts it to his needs, and helps his fulfillment as a human being. Therefore industriousness is a virtue, for "virtue, as a moral habit, is something whereby man becomes good as man" (p. 21). Work helps establish the family, the nation, and "the whole human family . . . all the people living in the world" (p. 22).

As industry and technology developed, conflict arose between "capital" and "labor." Classical liberal capitalists and socialists/Marxists interpreted this conflict as a socioeconomic class conflict. However, the question of ownership is linked with work as shown in the first chapter of the Bible, for "the only means that man has for causing the resources hidden in nature to serve himself and others is his work. And to be able through his work to make these

resources bear fruit, man takes over ownership of small parts of the various riches of nature" (p. 26).

Capital cannot be separated from or opposed to labor as it is itself the result of human labor. Neither can labor be opposed to capital, "and still less can the actual people behind these concepts be opposed to each other . . . In working, man also 'enters into the labor of others' " (p. 28). The error of materialism or economism is to value "human labor solely according to its economic purpose" (p. 29). This error "places the spiritual and the personal . . . in a position of subordination to material reality" (p. 29). Materialism, being what it is, cannot do otherwise, and hence cannot provide a sufficient basis for thinking about human work (p. 29).

The Catholic Church affirms "the right to private property, even when it is a question of the means of production" (p. 31). However, "the right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone" (p. 31). Therefore "one cannot exclude the socialization, in suitable conditions, of certain means of production", and "rigid" capitalism is unacceptable as an "untouchable 'dogma' of economic life" (p. 32). Hence organs of the Church have made proposals for joint ownership of the means of work, workers' sharing of management, and the like. However, mere conversion of the means of production into state property in the collectivist systems of our day is not the answer (p. 33). Finally, the fact that a person works not only for pay but also "for himself," even within an enterprise owned in common with others, is "in the mind of St. Thomas Aquinas . . . the principal reason in favor of private ownership of the means of production" (pp. 34-35). This "personalist argument" must never be lost sight of.

Man as a worker has a relationship to a "direct" and an "indirect" employer. The former is "the person or institution with whom the worker enters directly into a work contract." The concept of "indirect employer" embraces all the "factors . . . that exercise a determining influence on . . . just or unjust relationships in the field of human labor" (p. 38). It includes society, the state, or many or all states in a worldwide "system of mutual dependence; (pp. 38, 39). A gap exists between rich and poor countries today which "is increasing more and more to the detriment . . . of the poor countries" (p. 39). International organizations, such as the United Nations and its affiliates, "have fresh contributions to offer on this point in particular" (p. 40). World-wide planning is needed for "the proper organization of human labor in keeping with individual societies and states," and should address especially the problems of employment and of the use of natural resources to help the masses of the unemployed and the hungry (pp. 41, 42).

The principle of the common use of goods should govern the proper remuneration of work through a just wage. A just wage means "remuneration which will suffice for establishing and properly maintaining a family and for providing security for its future." It may be awarded by a single wage to the head of the family for his work, or by "family allowances or grants to mothers devoting themselves exclusively to their families" (p. 44). For women, having to abandon a mother's tasks

in order to take up paid work outside the home is wrong from the point of view of the good of society and of the family when it contradicts or hinders these primary goals of the mission of a mother . . . labor should

be structured in such a way that women do not have to pay for their advancement by abandoning what is specific to them and at the expense of the family, in which women as mothers have an irreplaceable role. (pp. 44-45)

Medical assistance "should be easily available for workers and . . . as far as possible . . . cheap or even free of charge" Workers have a right to rest on Sundays and during annual vacations, a right to accident and old age insurance, and a right to a healthful working environment (p. 45).

Unions are licit and even indispensable but not an aspect or part of the "class struggle," and they must not "play politics" in the modern sense (pp. 46, 47). Strikes are legitimate "in the proper conditions and with just limits" but must not endanger essential community services, which would be "contrary to the requirements of the common good of society (and) the properly understood nature of work itself" (p. 48).

Agricultural workers are exploited by big landowners in certain developing countries where the dignity especially of agricultural work needs to be restored (p. 49). Disabled persons everywhere must be seen and treated as "fully human subjects with corresponding innate, sacred and inviolable rights." Hence both direct and indirect employers should provide adequately for their training, productive activity, just remuneration and proper working conditions (pp. 49-50). Emigrant workers must not be exploited, and with regard to them especially "capital should be at the service of labor and not labor at the service of capital." (pp. 51-52).

A special section deals with the Church's tasks in proclaiming and promoting the spirituality of work in the Christian sense. If man properly fulfills his creation mandate, then

by the subjection of all things to man, the name of God would be wonderful in all the earth . . . Man, created in the image of God, shares by his work in the activity of the creator . . . in the Book of Genesis the creation activity itself is present in the form of "work" done by God during "six days," "resting" on the seventh day . . . This description of creation is thus also in a sense the first "gospel of work" . . . Man ought to imitate God both in working and also in resting, since God himself wished to present his own creative activity under the form of work and rest. (p. 54)

God's activity in the world is still going on, for Christ says, "My father is working still." God "works with creative power by sustaining in existence the world that he called into being from nothing, and he works with salvific power in the hearts of those whom from the beginning he has destined for 'rest' in union with himself in his 'father's house'" (p. 54) Hence man's work not only requires physical rest every seventh day, but must also "leave room for man to prepare himself, by becoming more and more what in the will of God he ought to be, for the 'rest' that the Lord reserves for his servants and friends" (p. 55). Christian spirituality of work should be shared with all men, and should point to God's power, greatness, creative purpose and praise (p. 55). Christ Himself did so as a "man of work" (pp. 56-57)

Finally, the fruit of human work may already be a small part of that "new earth" where justice dwells (2 Peter 3:13). Work must help to promote human dignity, brotherhood and freedom on this present earth (p. 60).

The encyclical's statements are accompanied by ninety-one notes. Of these 20 refer to earlier Catholic Church documents, 18 to the Book of Genesis, and the remainder to other Bible passages.

II. Discussion

The reliance of Pope John Paul II upon the Genesis record of man's creation in God's own image and likeness is remarkable and praiseworthy. Acknowledging and building upon the foundation of biblical creation, he confidently offers advice on labor and social relations not only to Christians but also to contemporary government and social leaders at large. Whatever reservations we might have about this or that specific inference derived by him in *On Human Labor* from the biblical creation record, we must unconditionally applaud his explicit faith in that record as the infallible, true, incontrovertible, forever valid, absolute revelation by God of His creation of and purpose for man.

The great difficulty of witnessing powerfully to the Christian faith in today's humanist, relativist neo-pagan society is caused by nothing as fundamentally as by the lack of faith in the biblical creation record among professing Christians. In her outstanding article "Evangelism to the 'Greeks'" Nancy Pearcey quotes the evangelical writer Os Guinness as saying that

wherever there was true faith — however few the believers — it had a "characteristic social and cultural influence." Why? Because those few "mulishly insisted on applying the (Lord's) rule to all of life."²

Pearcey continues:

This "total view" means beginning with creation . . . Redemption is meant to encompass not only the private institutions of family, friendship, and church, but also the public institutions of culture, law, scholarship, business, and economics. . . . If we do not preach Jesus as Creator and thus Lord over all of life, we will produce only a private, anemic Christianity with no power, no cutting edge, in its confrontation with secular culture. Evangelism is not just a "spiritual" activity, concerned with "saving souls;" it is the call to reclaim all of life and culture to its Creator and rightful Lord.³

To the extent that doubt in the literal, inerrant truth of the biblical creation record has infiltrated Christendom (and when the creation record, the very beginning and foundation of God's self-revelation through the written word, authenticated by Christ Himself, is doubted, what part of the Bible is exempt from doubt?), to that extent we have denied our Lord Himself and must reap the just punishment of our betrayal—the loss of His anointing with power and authority. To the extent Roman Catholicism—or Eastern Orthodoxy, or, yes, "Bible-believing evangelical Protestants"—do not believe and preach the *full* counsel of God, all Christendom's message of salvation and redemption in Jesus Christ, by Whom the world was created out of nothing (John 1:1-3) and by Whom it holds together until the Last Day of His judgment of the quick and the dead (Colossians 1:16-17; Hebrews 1:2-3; 2 Timothy 4:1-2), will fail to convince and convert unbelievers. Make no mistake: all of us are affected by what any member of us does (1 Corinthians 12:26). Awful indeed is the responsibility of fearful, worldly-wise, doubting compromisers among professing Christians for the powerlessness of the church today.

The encyclical's teaching about work as man's way of carrying out his creation mandate to subdue the earth is evidently correct. The very work "subdue" implies sustained effort or work. The notion that man as originally created did no work, or by extension, that redeemed man will do no work in the new heaven and earth of eternity, is unscriptural. God put Adam into the garden of Eden to dress and keep it (Genesis 2:15), that is, to work. In the age to come God's servants will have authority over much more than in this life (Luke 19: 17, 19), judge the world and angels (1 Corinthians 6:2), and "serve God and the Lamb" (Revelation 22:3). Therefore *On Human Work* is also correct in teaching that not work itself but only its present punitive aspect—its "sweat and toil"—came into being after the fall (Genesis 3:17-19).

It may be questioned whether "subduing the earth" includes man's dominion over the whole of the visible world accessible to him. Psalm 115:16 teaches that "the heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men." Only earthly creatures are listed in Genesis 1:26 and 1:28 as under man's dominion. Space travel and the exploitation of space resources for man's use also raise problems due to the present sinful nature of man. C.S. Lewis truthfully writes that "(w)e are not fit yet to visit other worlds. We have filled our own with massacre, torture, syphilis, famine, dust bowls and with all that is hideous to ear or eye. Must we go on to infect new realms?"⁴

The encyclical speaks of man being, like God, a person, and hence "with a tendency to self-realization." Now all over the Western world today the concept of "self-realization" is used by adherents of the burgeoning "New Age Movement" in the sense of "transpersonal" expansion of one's self within a cosmic-evolutionist, monist-pantheist universe, itself the "self-realization" of universal "spirit(s)" or "force(s)." Thus conceptualized, "self-realization" is a crucial ingredient, indeed the foundation and essence, of "New Age" process theology represented, for example, by the late Jesuit priest Pierre Teilhard de Chardin (1881-1955). Although Teilhard's writings were opposed by the Vatican as unorthodox from the traditional Catholic perspective, they continue to exert great influence upon many professing Catholics, including religious and clergy, and also upon many who are not Catholics or even professing Christians. In view of this background the use of the term "self-realization" in *On Human Work* is not innocuous.

Transpersonal self-realization in the "New Age" sense can certainly not be predicated of the Person of the omnipotent, omniscient, and ontologically transcendent God of the Bible. The Godhead is always, absolutely, fully and exhaustively "realized" in Jesus Christ (Colossians 1:15a; 2:9 Hebrews 1:1-3; John 14.9b, etc). Nothing and no one within His creation and handiwork is in any way *needed* by God to "realize Himself." Nor may transpersonal self-realization be predicated of man's created self, known and fully "realized" in God's sight before the foundation of the world (Acts 15:18; Ephesians 1:4-5, etc).

The encyclical's references to capital, labor, private property, unions, and class warfare reiterate traditional Catholic views. Parts of these views have been questioned. Especially the "just wage" concept raises a number of problems, such as (1) Whose financial duty and burden would it be to pay the "just wage" to which all workers are said to have a "right?" (2) If the "just

wage" is to provide for family sustenance only, then what financial rewards if any can be offered for higher talents, industriousness and productivity, and variances in required expertise and training of individual workers? (3) How and by whom would the prices of goods (which depend on many factors besides wages) be determined, and how would prices then affect the "just wage?" Defenders of a free market economy, whose number includes Bible-believing and honoring Christians,⁵ have sought to eliminate such problems by reliance upon the free market itself (private initiative under God). Simply to declare the free market position at large as unacceptable, or to equate it with secular humanist libertarianism, is untenable and in practice supports paternalism/socialism.

The production side of economics is neglected due to the encyclical's preoccupation with the equitable distribution of goods and services, and with workers' "rights." This is related to the encyclical's recommendation of cheap or free medical services. Such services would presumably be paid by tax monies. This in turn could easily lead to certain restrictions upon the practitioners of health care, such as their discharge from work or other penalties if they oppose policies of the state. This danger is all too apparent already with regard to doctors and nurses today who refuse to do abortions, where tax support for hospitals or medical schools is involved. Thus tax-supported and hence state-controlled medical care might well curtail workers' "rights" (or exercise of accountability to God). Finally, the encyclical's references to workers' "rights" need balance by references to workers' duties under God, such as an honest day's work for an honest day's wage (cf. Ephesians 6:6-7).

On Human Work seeks to take a middle road, condemning both the abolition of private property practiced by Marxism, and also "rigid capitalism." This position is questionable as its underlying principle that "the right to private property is subordinated to . . . the fact that goods are meant for everyone" is itself open to challenge on the grounds of Scripture. Adam and Eve were forbidden to eat of one tree in Eden, and punished by exclusion from all the goods of Eden upon their disobedience. The Apostle Paul similarly writes (and is quoted in the encyclical) that "if any would not work, neither should he eat" (2 Thessalonians 3:10b). Goods, then, ultimately the property of God Himself, are not meant for deliberate idlers and thus are in fact not meant for everyone in this present fallen, sinful world.

The solution to this unhappy strife between the supposed "rights" of various men, or over the priority of different "rights" such as "property rights" versus "human rights" is given in the biblical creation record. It is that there are no natural "rights" of man at all. The noun "right" does not occur in the creation record of Genesis 1 and 2. Man's implied "rights," such as eating from every tree in the garden of Eden except the tree of the knowledge of good and evil (Genesis 2:16-17) are wholly due to God's gift and bestowed together with a mandate for obedient exercise of responsible dominion, that is, not ownership but *stewardship*, under God. The fact that "we brought nothing into this world, and it is certain that we can carry nothing out" (1 Timothy 6:7) confirms this true condition of man. We have no "rights" but rather duties. This is why the best codes of law, such as the Ten Commandments, do not delineate human rights but obligations, as pointed out by Dr. Richard Lamerton, M.D., a devout Catholic layman and co-founder of the hospice movement in England.⁶

The encyclical's concept of an "indirect employer" points to a world government, United Nations style. It is based in part on the faulty "gap theory" long vociferously dinned into our ears by population control adherents. They claim that the economic gap between developed and underdeveloped countries is widening, and that this shows the poor countries' increasing misery. They further propose to alleviate this misery by planned (forced?) redistribution of wealth on an international scale. However, the facts are that this gap is a very misleading measure of the real economic improvement taking place in Third World countries today. Malnutrition has diminished everywhere except in drought-plagued Africa. Per capita food production world-wide has gone up, and life expectancy, the best indicator of physical well-being, has significantly increased. Further, increased wealth in already wealthy countries does not necessarily mean exploitation of less wealthy countries but may even be helpful to the latter. Well-documented studies, for instance by Julian Simon in *The Ultimate Resource*, have disseminated all this information. The 1972 Club of Rome report *Limits to Growth*, a fountainhead of so much population and resource alarmism, was unreliable from the first and is now outdated and essentially invalid.

World-wide planning would entail world control to be effective. Today's influential "globalist" opinion makers in politics, the news media and education welcome and promote such control. Unfortunately *On Human Work* plays right into their hands in its explicit approval of world-wide planning and redistribution of wealth. If world-wide control is achieved, then private property rights—or rather, biblically speaking, individual stewardship under God as set forth at creation—would be largely abrogated. It would be replaced by the reign of the global planners or controllers responsible, not to God (whom most of them reject, being secular humanists and/or "New Age" adherents), but essentially to no one but themselves.

The "personalist argument" of St. Thomas Aquinas—that man works "for himself"—though not really a basis for asserting private property "rights" is yet biblically true in that it is faithful to man's created identity in God's own image and likeness. For God Himself "created all things for Himself, and for His pleasure" (Revelation 4:11). This Scripture simply reiterates His approval of His work in Creation Week (Genesis 1:4, 10, 12, 18, 21, 25, 31). World-wide planning and control (being national control writ large) at least in part subverts this design. If carried to its limit, it would make all men not themselves controllers the controllers' virtual slaves. Thus global planning is the counterfeit of God's creation order of man's individual stewardship under Him, and as such most fully incarnates the materialism and economism rightly rejected in *On Human Work*. It would abolish the human dignity, brotherhood and freedom so eloquently championed by the Pope. This is the lesson taught us by all centrally planned and controlled, socialist-type societies of history, such as ancient China and Egypt, Mesopotamia, the Incas, and others.⁸

The encyclical's statements about other subjects, and in particular about women and motherhood, disabled persons and emigrant workers, should by all means be "held fast as good" (1 Thessalonians 5:21). The beautiful final section on Christian spirituality of work is a great blessing and joy to read, especially in its reference to the first chapter of Genesis where God records His own work and rest in Creation Week.

III. Conclusion

Pope John Paul II's 1981 encyclical *On Human Work* is greatly to be praised for its forthright and uncompromising stand on the biblical creation record. It gives Scripturally substantiated guidance on human labor relations in such areas as man's work as the way in which he implements his creation mandate to subdue the earth; sweat and toil as added to work only after the fall; Christianity's bestowal of dignity upon all man's work, and elimination of class differentiations; the error of materialism and economism which subordinates the spiritual and the personal to the material and which makes man the object rather than the subject of work; worker solidarity which should yet be open to all men; the work of women including motherhood; agricultural, disabled, and emigrant workers; and the Christian spirituality of work.

Problems exist with regard to certain statements in the areas of workers' "rights," the ownership of resources, and especially the proposed role of world-wide economic planning based partly upon misinformation about the economic circumstances of underdeveloped countries. Questions also arise about the physical extent of man's creation dominion, the concept of "self-realization," and the encyclical's emphasis upon the distribution of goods and services, omitting the importance of production.

The biblical creation concept of man's creation mandate as *stewardship* (not ownership) under God should replace "natural rights" concepts. If this were faithfully done, strife over various "rights" or their respective priorities would cease.

In conclusion, whatever its possible shortcomings, *On Human Work* deserves the prayerful and diligent consideration of all Christians and thoughtful students of social relations. Most importantly, it points to the right way to answers of genuine, lasting authority and benefit by its fundamental and extensive reference to the biblical creation record.

FOOTNOTES

- ¹ *On Human Labor* is Publication No. 825 of the Office of Publishing Services, United States Catholic Conference, 1312 Massachusetts Ave N.W., Washington, D.C. 20005.
- ² Nancy Pearcey, "Evangelism to the 'Greeks'," *Bible-Science Newsletter* (2911 E. 42nd Street, Minneapolis, MN 55406, September 1984), p. 9
- ³ *Ibid.*
- ⁴ C.S. Lewis, *Christian Reflections*, edited by Walter Hooper (William B Eerdmans Publishing Company, Grand Rapids, MI 1967), p. 173.
- ⁵ Cf. Gary North, *The Dominion Covenant: Genesis* (Institute for Christian Economics, P.O. Box 8000, Tyler, TX 75711, 1982). Also cf. R.E. McMaster, Jr., *Wealth for All* (A.N., Inc., P.O. Box 145, Whitefish, MT 59937, 1982)
- ⁶ Cf. Ellen Myers, "Does Man Have Natural Rights?," *Creation Social Science and Humanities Quarterly*, Vol. VI, No. 1 (Fall 1983), pp. 10-13
- ⁷ See Julian Simon, *The Ultimate Resource* (Princeton University Press, 1980). This is a large, scholarly and extensively researched study of population and resources, with a wealth of incontrovertible evidence proving the falsity of "doomsday" propaganda. For a shorter but also well substantiated treatment, see Herbert I London, *Why Are They Lying To Our Children?* (Stein and Day Publishers, New York 1984), pp. 116-117, and passim.
- ⁸ For an excellent historical study of socialist-type societies, see Ivan Shafarevich, *The Socialist Phenomenon* (Harper & Row, New York 1980).

A Jewish Blessing

Dennis Farrell

Introduction

In the book of Genesis God made many promises to Abraham. But it is in Genesis 12:2 & 3 that God promises to bless Abraham and his people, and all the world as well. The key verses upon which this discussion is based are:

"And I will make you a great nation, And I will bless you, and make your name great; And so you shall be a blessing, And I will bless those who bless you," (NASB).

While the chief fulfillment of the promise given to Abraham in Genesis 12:2-3 and Genesis 18:18 is in Jesus Christ (Galatians 3:7, 8, 9, 14, 16, 18), there are many remarkable blessings bestowed upon the nations of the world also through the achievements of the Jewish people in fulfillment of the mandate to "have dominion over the earth" given mankind by the Creator God in Genesis 1:26, 28.

The purpose of this article is to demonstrate how God has literally blessed (favored) the Jews down through history by making them "great," and simultaneously how the rest of us have shared in these blessings, often being blessed by God directly through the Jews. What makes these accomplishments extraordinary is that they have come in spite of relentless hatred, persecution, scattering, and even extermination. "In every age, in every land, against all odds, and out of all proportion to their actual numbers, the Jews have distinguished themselves in every branch of human achievement."¹

In the religious realm the Jews have given to us the monotheistic religions of the world. Father Abraham spawned the Jewish, Christian, and Moslem religions, since he fathered Isaac, Ishmael, and Paul. However, if we interpret "and you shall be a blessing" as including the Jewish mind, then the focal point of discussion becomes Jewish achievement. The point is the Jews have been an enormous blessing in the secular world, which is consistent with "subduing" the earth in Gen. 1:28. In fact, most people will be surprised to learn what the Jews have literally done for the world.

The Holy Bible

The greatest gift ever given to man is the Holy Bible and it has come directly through the Jews. While it would be redundant to detail all of the influences of the great Book, a few comments seem to be in order. Where the Bible is found, there are civilized societies, just laws, charity, and freedom, and where the Bible is not found, there is mostly oppression.² In addition, the Bible has also inspired many works of literature, art, drama, and poetry.³ In philosophy man asks questions about himself, his origins, purpose, conduct, love, future, and the truth about life and death.⁴ What greater resource than the Bible to supply the answers to these questions more adequately for most people than any

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man's philosophy? And what about the Ten Commandments, the real essence of morality, which form the fundamental basis of law?⁵ Law, morality, justice, love, and monotheism are just a few of the concepts that have their origin in the Bible. As one writer expressed it, through the Greeks and Romans came humanism (based on man) and eventual corruption, and through the Jews came truth (based on the Bible) and eventual morality.⁶ Thus, the modern world has its roots, not only in Greece and Rome, but also in Israel.⁷

Literature

The Bible is a unique work of literature, but has also inspired many great works of literature. There has been a fair number of Jewish writers. In "literary expression, the latter-day Jewish writers are not excelled by any other race", according to one commentator.⁸ Flavius Josephus, a Jew, for example, was one of the most celebrated historians. It has been suggested that, in assessing either Jewish history or the history of foreign nations, "Josephus deserves more credit than all of the Greek and Roman writers put together".⁹ Moses Mendelssohn, the grandfather of Felix, was a philosopher and promoter of human rights whose writings engendered many reforms favoring German Jews of his time. He once won a prize in a literary contest, although competing with Immanuel Kant. Other great Jewish writers include Disraeli, who wrote many novels. Heine, the poet is considered to be "the most important successor to Goethe" in defense of human freedom¹⁰ and was even called the "German Aristophanes";¹¹ Immanuel of Rome was described as the "Jewish Dante";¹² Gabriol has been compared to both Dante and Milton and has been called "the Jewish Plato".¹³ And let us not forget Maimonides, who contributed so much to philosophy and literature as to make one wonder if he should be called "the Jewish Aristotle." Other writers include Franz Kafka, Boris Pasternak,¹⁴ and the modern American writers Herman Wouk, Arthur Koestler, Saul Bellow, Leon Uris, Mackinlay Kantor, Fannie Hurst and Alvin Toffler, just to name a few.¹⁵

Art

Art, another great medium for creative expression, does not lack Jewish representatives. The Jews actually shied away from making or painting images because of the second commandment, thus being late arrivals to the field.¹⁶ Nevertheless, there are many countries that can boast of Jewish art. The work of early Italian art shows a "likeness" in drawing and color to Egyptian and other "defined Semitic work".¹⁷ The Danish artist Bendemann was considered the "most widely known and famous Jewish painter of the 18th century." The German Jew, Friedlander, who painted "The Pawnbroker's Shop", had his paintings hung in the Austrian Imperial Galleries. The Russian Jewish sculptor Antokolski produced the well known "Jewish Tailor," "Miser Counting His Money," "Peter the Great," "Ivan the Terrible," and "The Death of Socrates." The American, Moses Ezekial, also a sculptor, was knighted by both the King of Italy and the Emperor of Germany and created a bust of Washington and a statue of Eve. He also fought in the Civil War. Another noted American Jewish artist is Henry Mosler who canvassed "The Return of the Prodigal Son," for which he received two gold medals.¹⁸ It took only 100 years for Jewish artists to appear in every country in northern Europe.¹⁹

Music

As in art, the Jews were latecomers in music accomplishment due to religious tradition and the prejudice of the Gentile world; they were actually barred from musical groups for a time.²⁰ But, as in art, they made remarkable strides in a short period of time, adding so much to the aesthetic enjoyment of mankind. Many famous composers of the 20th century are Jewish, such as Kern, Gershwin, Berlin, Rogers and Hammerstein, Bernstein, Gould, Romberg, and Lerner and Loewe.²¹ The Jewish Classical and Romantic composers of this and the last century comprise the prodigy Felix Mendelssohn, Camille Saint-Saens,²² Ferdinand Hiller, Ernest Bloch, Arnold Schoenberg, Aaron Copland, Gustav Mahler, Giacomo Meyerbeer and other equally talented individuals.²³ Jewish performers have perhaps excelled even more than composers and include such pianists as the Rubenstein, Anton and Artur, Rudolph Serkin and son Peter, Vladimir Horowitz, Leon Fleischer, Vladimir Ashkenazy and violinists Yehudi Menuhin, Issac Stern, Pinchas Zuckerman, Efrem Zimbalist, Itzak Perlman and Joseph Joachim. Of course, conductors like Leonard Bernstein, Arthur Fiedler, Otto Klemperer, Andre Kostelanetz, Eugene Ormandy, Andre Previn, Erich Leinsdorf, George Szell, and Michael Tilson Thomas are household names.²⁴

Law and Morality

It was previously stated that the basis of the concepts of law and morality was the Bible. Whether this basis is the Ten Commandments or the Noachic Covenant,²⁵ the Bible is the original source. The Jews, with their Torah, wielded such great moral influence on the pagan world that they altered history. For example, Matthew Arnold calls Israel the "restraining influence" because its monotheism may have prevented mankind from fully realizing its pleasurable and humanistic desires. This is true because only the Jews combined their moral codes with their religion in such a way as to actually live and exist through God.²⁶ The prophets were a prime example. They were "great moral forces" in Jewish history, controlling and leading people and Kings.²⁷ Of course, Christianity is the fruition of Biblical morality, but the Jews of the diaspora were not to be forgotten. It has been suggested that, thanks to the Jewish scholars' interpretations and original ideas, Europe was able to progress as civilization rather than remain as backward as China did.²⁸

The laws of Moses (the Ten Commandments and the Torah in general) are also considered to be identified with the administration and codification of law in modern lands, indeed, perhaps the primary foundation of Western Law. For example, Anglo-Saxon Law quotes Moses. The Colonies, of course, had rules based on the Old Testament, and the natural law derived from the Noachic Covenant led to the Declaration of Independence and the Bill of Rights.²⁹ The Democratic idea of equality in the eyes of God, which emphasizes the "similarities and not the differences in man," is from Jewish Law.³⁰ Not all agree that the Torah is the only source of law,³¹ but surely it has contributed more than any other ancient writing or tradition.

What about individual Jews and their participation in legal and judicial matters? Besides the prophets there have been numerous others since the advent of Christianity. The Jews of the diaspora are often found as public officials, intermediaries, advisors, statesmen, and diplomats. In these offices, they have benefited governments and figured in the nationalization of

Europe.³² Consider the great Benjamin Disraeli-Beaconsfield who was instrumental in expanding the British Empire. He encouraged the purchase of shares in the Suez Canal and helped to increase England's prosperity during his office. It has been said that in English history there has been "no more striking figure".³³ George Jessel may have been the "strongest judicial intellect on the English bench." He was the Master of Rolls "who decided some of the most important commercial cases of the 19th century."³⁴ Sir David Salomons was the first English Jew in a "political post." He succeeded in removing from the London Museum a tablet falsely blaming the fire of 1666 on the Catholics. Adolphe Cremieux was a French Jewish lawyer who not only helped his own fellow Jews, but also appealed to them to aid the Eastern Christians in Lebanon who were experiencing terrible persecution due to fanaticism prevalent at that time. He also succeeded in getting capital punishment abolished for political offenders. He even offered money to pay reparations to Germany during the Louis Napoleon "peace."³⁵ In the United States, Judah Benjamin was a U.S. Senator from Louisiana, Secretary of State for the Confederacy, and was even offered a cabinet post by President Taylor. After the Civil War he fled to England, practiced law, and became the Queen's counsel.³⁶ Of course, there are many others.

Medicine

There has been no scarcity of Jewish physicians, and many leaders, princes, and kings have engaged their services.³⁷ Even before Hippocrates, the Jews applied the laws of medicine to healing, a fact which is evident in the Old Testament.³⁸ Later the Jews brought both chemical skills and luxuries to Europe and among these were drugs, which indicated that much medicine had come via the Jews.

The Jews leave no doubt as to their remarkable ability and blessing to us in this their specialty, having originated many medicines and having made discoveries and improvements in the fields of medical science. Men such as Ludwig Traube, called the "Father of Experimental Pathology,"³⁹ left monographs on thermometry, digitalis, and diseases of the lungs;⁴⁰ and the brothers, Richard and Oskar Liebreich, ophthalmology and pharmacology, respectively; the former studied eyesight and invented two ophthalmoscopes while also improving some of Helmholtz's inventions, and Oskar discovered some important anesthetic and narcotic effects as well as other "indispensable" healing drugs. Gabriel Valentin, a leading European pathologist, worked on blood circulation, toxicology, digestion, the electricity of muscles, and nerves. Robert Remak made discoveries in electrotherapy, embryology, and neurology.⁴¹ Dr. Carl Koller's use of local anesthetic in eye operations led to its use in all other surgery.⁴² Cesare Lombroso studied animals, insanity, and genius, but also discovered the source of pellagra.⁴³ Paul Ehrlich discovered salvarsan for VD and Wasserman discovered the reaction to reveal the presence of VD. Two Jewish doctors, Widal and Weil, discovered the treatment for typhoid;⁴⁴ another, Dr. Minkowsky, did research leading to the development of insulin,⁴⁵ and Dr. Bela Schick created a test to show diphtheria immunity.⁴⁶ Dr. Casimir Funk, a Polish Jew, discovered vitamins.⁴⁷ And, finally, Dr. Jonas Salk is familiar to all of us as the discoverer of polio vaccine.⁴⁸

Ironically, despite all of their well known life-giving discoveries, we have too

often responded with ingratitude. Consider King Francois I of France, for instance, who had all Jewish physicians "disbarred" from France and then requested one for himself when he became ill.⁴⁹

Today in the field of psychology there are many Jews, many of whom are mentioned in our textbooks. Eric Erikson, one of the more famous, has developed a developmental approach to personality that is quite popular. Another who has touched many of us is David Wechsler, the creator of the well-known IQ test. Two of the founders of Gestalt Psychology, Kurt Kofka and Max Wertheimer, who did the original experiment demonstrating the phi phenomenon which led to the motion picture, were Jewish. Dr. Thomas Szasz, whose name is almost a household term, wrote the now famous book, *The Myth of Mental Illness*.⁵⁰ Of course, these are just a few of the Jews who have advanced the sciences of both mind and body.

Science

If Jewish contributions to medicine are not enough, consider the natural sciences where the Jews with their gifts of genius have far excelled over any other nationality. It is almost incredible to discover how many Jewish scientists there have been and what they have accomplished. The Jews in the diaspora were the smallest of peoples, yet contributed the largest "proportion" of scientists, mostly through Germany.⁵¹ For example, there are more German Jews of renown and fame in all areas of science (and medicine) than there are scientists from the rest of the world⁵² (this is prior to 1943). According to one account, in pre-Nazi Germany the Jews were only .0075% of the population, yet comprised 25% of all scientists and mathematicians, 30 times what their normal representation would have been. In Italy, where pre-war Jewish population was .001, more than 50% of the distinguished mathematicians were Jews.⁵³ Contemporarily, Israel also ranks very high in its number of scientists.

In absolute numbers, Israel ranks 15th in the world in scientific achievements, according to the afternoon Hebrew daily *Yediot Achronot*. According to the newspaper article, Israel has forged ahead of scores of other countries including Belgium, Denmark, Austria, Finland and Norway, in scientific research.

There are now more than 4,800 ranking scientists in Israel. Finland and Norway, with populations about equal to that of Israel, have less than one half that number. The People's Republic of China can point to only 2,800 top flight scientists acknowledged as such by the world scientific community. Brazil, Argentina, and Chile together have the same number of scientists as does Israel. In relative terms, based on the ratio of scientists to the population as a whole, Israel would have to be ranked number one in the world. It has 11.8 scientists for every 10,000 of population, compared with the United States where the ratio is 9.8 per 10,000; Canada, 8.9 and England 8.1.⁵⁴

It doesn't seem very likely that these proportions could have occurred by chance. Why, then, are there so many Jews of scientific distinction? Gen. 12:2 says "I will make your name great, And so you shall be a blessing."

Once again, what are the names and contributions of Abraham's offspring in the world of science who have subdued the earth and made all of our lives

better? From the time of Daniel the Jews apparently possessed scientific ability (Dan. 1:4). It has even been suggested that Abraham brought mathematics and astronomy with him into Egypt, since he lived in Ur,⁵⁵ which contained a great ziggurat to study the stars. The Jews did recognize the significance of the sun, moon, and stars before the Greeks did,⁵⁶ especially if it is assumed that they fulfilled Gen. 1:14. We also know that the Jews had enough skill to build the pyramids, walls, river channels, and dams of Egypt, all of which required mathematical and engineering ability.⁵⁷ Not all commentators agree on the rich scientific background of the Jews; some assign more distinction to the Greeks,⁵⁸ while others say that the

“background of modern scientific ideology is Hebraic,” which “derives not from the empirical monism of Greece but from the transcendental monotheism of Israel” and “Hebraism . . . far from being the enemy of science is the rock from which its philosophy was hewn.”⁵⁹

In the diaspora, the Jews brought tables of astronomy, decimals, maps, medicine, and Aristotle to many countries, translating the original Arabic forms into the various languages.⁶⁰

How have the Jews contributed to astronomy? Two individuals associated with Renaissance achievements were Abe Zacuto (1450-1514), who designed astronomical tables and astrolabes used by Vasco da Gama; and Levi ben Gerson, an astronomer and mathematician, who invented Jacob's staff and a sun quadrant also used by Da Gama and Magellan.⁶¹ There are the Alphonsive Tables which were thought to be prepared by Judah ben Moses and Isaac ben Sid. These tables list the planetary movements and are said to form the basic document of modern scientific astronomy. Their significance is easily understood by the fact that the earth is not the center of the solar system.⁶² It is curious that this fact has not been widely taught.

Closer to contemporary times Jewish astronomers have been rather prominent. William Herschell discovered the planet Uranus, the fixed position of 2500 nebulae, and identified 209 binary stars, besides determining the elements of Saturn and the relation of the Milky Way to the universe.⁶³ Wilhelm Beer, proficient in business, but also an astronomer, observed Mars and made a map of the moon.⁶⁴ But what about the lower atmosphere? Otto Lilienthal, the first Jewish pilot, built a flying machine which flew to a distance of 1,000 ft. at a height of 100 ft. Another Jew, A.M. Herring, made a copy of Otto's machine and made 100 flights. Then an associate, Octave Chanut, brought this copy to a couple of brothers named Wright while they were experimenting with their own machine.⁶⁵ And it was Al Welsh, an aviation instructor for the Wright brothers, who in 1911 reached the highest altitude of any American.⁶⁶ That is not all, for Emile Berliner invented the “first workable flying machine of the helicopter type.”⁶⁷ Why is there no mention of this in the history books?

By far the most famous and far reaching discoveries and investigations by Jews have been in mathematics and physics. Michelson, the first American Nobel Prize winner, measured the speed of light and the diameters of two stars larger than the sun. His work was considered to be the beginning of Einstein's work.⁶⁸ In 1887 he suggested that the sodium light wave-length be a standard unit, since it is so “constant.”⁶⁹ There is also Norbert Wiener, a mathematician who was called the father of cybernetics, the science that developed the computer. The Italian Jew Tullio Levi-Civita was renowned for his theory of

parallel displacement and his "work was fundamental to Einstein's theory of relativity." The French Jew, Jacques Hadamard, has been called "one of the greatest mathematicians who ever lived." Another Italian Jew, Vito Volterra, initiated a "new branch of mathematics" called the theory of integral and differential equations and "stands among the great mathematicians of modern times."⁷⁰ Jewish mathematicians also developed or contributed to the geometry of numbers, differential calculus, algebraic geometry, set theory, and matrix algebra.⁷¹ Charles Steinmetz, a homely 4 ft. 11 in. hunched-back man, was a genius almost solely responsible for bringing electricity into the home. Steinmetz worked for G.E. and, without the use of computers, made the necessary calculations for the "utilization of electricity."⁷² Siegfried Marcus made the first electrical instrument for regulating temperature and invented a way of measuring earth movements.⁷³ He also worked on forerunners of the loud-speaker and the electric lamp.⁷⁴ Eugene Goldstein participated in the discovery of gamma rays. If the reader looks at his stereo set he'll see the name of Heinrich Hertz considered "among the ten physicists of most influence during the past 100 years."⁷⁵ He measured the length and velocity of electromagnetic waves and demonstrated the "electromagnetic nature of light."⁷⁶ Robert Von Lieben worked on an early grid tube which led to the radio and Isador Kitsie, both of Vienna, obtained a patent used by Marconi in the "development of the wireless."⁷⁷ According to one authority even some of Newton's science goes back to Jewish influence, namely his famous "sensorium Dei" by which he defined space.⁷⁸

There is one additional field, namely the area of physics called nuclear energy, where the Jews have virtually dominated and brought themselves the most notoriety. Naturally, the first thought to come to mind is the atom, and it is a fact that Jews are mainly responsible for the development of nuclear weapons. God may have allowed the secret of nuclear energy to be revealed to the world by the Jews.⁷⁹ Even before nuclear bombs the Jews developed weaponry for Western democracies during WWI. Chaim Weizman created acetone, a flammable liquid necessary for the production of cordite, the smokeless powder crucial to the British war machine. Incidentally, the British passed, as a reward, the Balfour Declaration in 1917 in order to provide a homeland for the Jews. So thanks to Weizman, and at his request, the state of Israel became a reality. Weizman also helped the U.S. to make synthetic rubber in 1942, thus having an important effect on WWII.⁸⁰

The Jews established the theory of the atom, split the atom, and made the atom bomb, the H Bomb and the neutron bomb. Albert Einstein generated it all when he created the now universally known equation $E = MC^2$, indicative of the power in a nuclear explosion and its incredible energy. He was also involved in the invention of television. A Jewish woman, Lise Meitner, an expert in atomic theory, was involved in the "Newton-induced fission of the uranium nucleus."⁸¹ Enrico Fermi, an Italian Jew,⁸² is given credit for the first successful nuclear fission, in other words, splitting the atom. With the advent of WWII came the Manhattan Project led by J. Robert Oppenheimer, one of several Jews involved in the project. He also advanced quantum theory and helped originate work in cosmic rays and relativity.⁸³ Another Jewish pioneer of the atom is Niels Bohr (Danish) who also worked on the bomb.⁸⁴ Of course, the bomb shortened the war and helped save many lives. So, rather than Hitler,

the nemesis of the Jews getting the A-bomb, God allowed the West to obtain it first. Another participant in the Manhattan Project was Edward Teller, a Hungarian Jew. Teller is responsible for a more awesome nuclear weapon, namely the H-bomb. God preserved him for this purpose since he was forced to flee the Nazis and come to America,⁸⁵ as did Fermi, Meitner, and Einstein. Finally, there is Sam Cohen, a little known American Jew who also worked on the Manhattan Project. But, unknown to his own neighbors, modest Sam was responsible for the creation of the neutron bomb.⁸⁶ Obviously there is almost a complete monopoly by the Jews on the nuclear market.

Business and Commerce

In business, commerce, and finance the Jews were quite resourceful, industrious, and self-supporting. They had to be because of the persecution to which they were subjected. Consequently, they were always seeking to improve themselves and to increase their skills in the various trades, especially in light of the fact that they often had to quickly relocate. Although they were relatively late arrivals in trade and commerce, probably due to persecution, they always emerged quickly and were remarkable "for taking waste and converting it into wealth." Wherever they went commerce usually increased, as in the lending and precious metals industries. They were often ordered to take up money lending and, consequently, most people turned to them for loans.⁸⁷

While the Jews have often been the objects of abuse because of their involvement in the trades, their contributions in these areas have literally made our lives easier and benefited all of us financially. For example, they introduced the "Bill of Exchange" (paper money) into European business, which was safer to carry than specie and which has been called the "backbone of commerce."⁸⁸ The House of Rothschild, while naturally making profits, aided Western progress by making national loans, helping to develop the industry of Europe. They financed most 19th century railroad construction and provided funds in World War I. The House of Seligman, with the Rothschilds, financed much of the Civil War for the North and financed the U.S. Navy and State Department from 1876 into the 20th Century. According to H.G. Wells, most "enterprises, undertaken by the sovereigns of the 10th to the 15th century were promoted by Jewish financiers;" the many cathedrals, abbeys and beautiful buildings are examples. Aaron of Lincoln was one individual who financed many such buildings, but after he died the "crown" confiscated his collateral by law.⁸⁹

In one well-known industry the Jew has made a little known but highly momentous contribution. Two Jews, Procopius Waldvogel and Davin of Caderousse put together the "art of dyeing" with Hebrew letters which were to be "well cut in iron." Davin was given "instruments of timber, lead and iron" for the purpose of constructing this invention (preparatory for printing). The date was 1444, ten years prior to Gutenberg.⁹⁰ After Gutenberg, Soncini (an Italian Jew) advanced the art of printing in his native Italy from which the Jews spread the art to the rest of Europe via Spain.⁹¹ So, perhaps through the Jews came, not only the Scriptures, but also the means to disseminate them.

Despite all their wealth, the Jewish financiers were philanthropic and gave away millions, contradicting the false popular belief that they were miserly.

Take note of Baron de Hirsch who donated two million pounds to help Jews emigrate from Europe and Asia in the 19th century. In all, he gave away \$100 million to "benevolent purposes," which included education, rehabilitation, trade schools, etc.⁹² He proposed the plan to help the Jews emigrate from Russia during the pogroms.⁹³ Sir Moses Montefiore, considered to be the "greatest Jewish philanthropist of his period," gave to schools and hospitals during his travels in the 19th century. Mordecai Meisel of Prague gave to poor and needy Christians, but his property was also confiscated by the "crown" after his death. Nathan Strauss helped not only the Jews and Christians, but even Moslems. Herbert Hoover once remarked that he "had cause to comment upon the extraordinary generosity and liberality of the American Jews in their charitable contributions . . . (which) exceeded that of any other American group."⁹⁴

The list of enterprises is too large to enumerate here. Incidentally, the Jews were also active in agriculture, which included both Jewish farmers and schools.

Regardless of the business, the Jews always taught their children a trade or skill, not only because of the diaspora and its related persecution, but also in fulfillment of the Scriptures, a good lesson for all of us.

America's Blessing

As Americans, we may have been blessed more than other people by the Jews. In 1492 the Jews were expelled from Spain, Sicily and Sardinia.⁹⁵ Wasn't 1492 the year that Christopher Columbus, who sailed for Spain, landed in America? Jews financed Columbus' expedition; the first finances coming from Isaac Abravanel⁹⁶ and also from Luis de Santangel and Gabriel Sanchez. It was the Portugese Jew named Abe Zacuto who drew up the maps used on the voyage.⁹⁷ Another Jew, Joseph Vecinho, advised against the expedition, but Columbus respected him and often found his own calculations agreeing with Vecinho.⁹⁸ The ships' doctors were Jewish, and it was a Jew, Rodrigo de Triana, who was first to see land.⁹⁹ In fact, the first foot set on land was Jewish, belonging to Luis de Torres;¹⁰⁰ from the beginning the new land seemed destined by God for persecuted and recently expelled Jews as well as Christians.

Since Columbus, the Jews in America have proven themselves to be just as patriotic as any other people. In the early days of the Republic there was a Jew named Haym Salomon Sr. who loaned the new Revolutionary Government 600,000 British Sterling to finance the war.¹⁰¹ Other sources state the sum to be approximately \$300,000.¹⁰² Salomon was also "relied almost solely upon" for the Republic's credit and financially helped prominent figures like James Madison. Typically, Salomon never received payment for his loans.¹⁰³ The U.S. Government finally did honor Haym Salomon by putting his picture on a 10 cent stamp.¹⁰⁴

There have been numerous other patriotic Jews in America. It is estimated that anywhere from 8,000 to 10,000 Jews fought in the Civil War, of which nine were generals,¹⁰⁵ and at least two Jewish soldiers were decorated with the Medal of Honor.¹⁰⁶ The Jews obviously fought in every war, including the Revolution, distinguishing themselves as well as soldiers of any other origin. The first casualty of the Spanish-American War was a Jew. And in World War

I, Jews, who made up 4% of the population, comprised "6% of the enlisted men of a given district." Incidentally, other countries had their share of patriotic Jews. Jews fought with Wellington against Napoleon, and Italian Jews fought with Garibaldi; German and French Jews fought for their countries, as well. Alfred Dreyfus is by far the most famous French Jew who, despite false accusation of treason, was vindicated and restored,¹⁰⁷ and whose experience indirectly led to the establishment of Israel.¹⁰⁸

America has also benefited by Jewish scientific accomplishments. Although the Lenoir engine is considered by some to be the first successful internal combustion engine (1860, France), a Jew, Siegfried Marcus, is "particularly remembered as father of the internal-combustion engine" (a model was constructed in 1864). In 1874, Marcus was able to drive an actual engine in the city of Vienna.¹⁰⁹ After Marcus, the Germans actually invented various forms of the automobile. The first actual builder of cars in the U.S. was the Steinway Piano Company.¹¹⁰ Henry Ford's contribution was to convince "several Jewish financiers" to begin mass production in his company, but with their money, after which he "purged" out the Jews.¹¹¹

Another German Jew named Philip Reis invented an apparatus in 1860 that could transmit pitch and which could have transmitted speech with a few changes.¹¹² It has also been described as a "hearing apparatus"¹¹³ and an actual telephone,¹¹⁴ yet Reiss never claimed the invention.¹¹⁵ A Jewish associate named Greenberg "improved" the apparatus and brought it to America for manufacture. A Jewish businessman named Loth linked up Greenberg with Alexander Bell. Bell proceeded to patent the telephone under his own name, being familiar with patent laws. In the ensuing suit the Supreme Court ruled in favor of Loth-Greenberg,¹¹⁶ but we pay the Bell Telephone Co. each month. While it is true that Edison was the original inventor of the primitive phonograph, it was actually a Jew named Peter Goldmark who invented the "long playing phonograph." He also won the National Medal of Science. To complement the phonograph, Emile Berlinger invented the modern form of the flat disc record and a related instrument, the microphone.¹¹⁷ But only Edison is mentioned in most of our textbooks in school. The Jews also invented the camera (Edwin Land), stainless steel (Benno Strauss),¹¹⁸ the spoked wheel, and the traffic light.

Christianity and the Jew

The Jewish and Christian religions seem to have the same legacy. For example, scattering and persecuting the Jews have not resulted in eliminating them, but rather in spreading their beneficence to mankind, just like the early Christian Church. It is also quite obvious that those people and "Christian" nations that have favored (blessed) rather than persecuted the Jews have received God's blessing through the great achievements of the Jews. For example, we have seen that as long as the Jews were allowed the freedom to exercise their abilities in Germany, that nation profited and gave so much to the world both through its Jews and non-Jews. Of course, the advent of the Nazis changed all that.

There were many Jewish converts throughout the ages. While many attempted to escape persecution by hiding their Jewishness, many other truly found the Messiah. In the book *Judentaufen in 19 Jahrhundert* by Prof. De La

Roi, it was estimated that in the 19th Century 1 of every 156 Jews was a convert, while from all other non-Christian religions the proportion is 1 of 525. One Jewish journalist estimates that 350,000 Jews converted since the death of Moses Mendelssohn. Another estimate is that 100,000 Jews worldwide converted since World War I and about 205,000 became Christians in the 19th Century.¹¹⁹ (date of pub. 1943).

It would only be fair to point out that there have been Jews whose achievements are not perceived by many as blessings. In the field of psychology, Freud, the founder of psychoanalysis, and some of his colleagues, Alfred Adler, Erich Fromm et al. and the founder of humanistic psychology, Abraham Maslow, are Jews¹²⁰ whose names are not "great" in the light of Gen. 12:2. Both of these theories may be considered doubtful from a Christian perspective as to their overall contribution to mankind. However, it must be pointed out that Freud and Maslow have contributed to psychology from a secular scientific standpoint. Surely, Freud has alerted us to the significance of early childhood experiences, the subconscious and some therapeutic techniques; Maslow's theory of need motivation, except for self-actualization, may also have some merit.

Another area of questionable Jewish greatness is rock music. It would be quite difficult to regard rock music as a blessing, or as a manifestation of the Creation mandate. However, perhaps in fairness to those who like some rock music, it can be said that the Jews have at least added to musical enjoyment. Jews such as Herb Alpert, Burt Bacharach, Neil Diamond, Carly Simon, Simon and Garfunkel, Arlo Guthrie, Janis Ian, Carole King, Gary Lewis, Barry Manilow, Olivia Newton-John, Neil Sedaka, Bob Dylan,¹²¹ et al have written and performed many popular tunes. The same arguments could apply to Jews in other areas such as the film industry and literature. Then there are the rather infamous Jews who have not been a blessing. Both Marx and Leon Trotsky (Lev Bronstein) were Jews. Judas Iscariot and the Pharisees were Jews, as was Bugsy Siegel and Louis Buchalter, head of Murder, Inc.¹²² There is even a Jewish type mafia today, according to ABC news.

Finally, a few other famous Jews should be mentioned. A Jew named Joseph Pulitzer had a prize named after him. Sarah Bernhardt was one of the greatest actresses in the world. Samuel Gompers of Labor fame was a Jew. In sports, Hank Greenberg, Al Rosen, and Sandy Koufax of baseball stardom are Jewish, as are Lyle Alzado and Sid Luckman of football fame. In basketball, the great Red Auerbach, Dolph Schayes, and Abe Saperstein (founder of Globetrotters) are Jews. And there is also the now famous Harold Abrahams ("Chariots of Fire"), the Olympic gold medalist in track.¹²³ Levi Strauss (Levi's blue jeans), is a household term. Who has not heard of Groucho, Chico, and Harpo Marx? The first great evangelist was a Jew. His name was Paul. The first Christians were Jews, at least until God, via Peter, welcomed the Gentiles. Remember that Judaism gave rise to Christianity. And last but not most, God blessed mankind through the greatest Jew of all, Jeshua, the son of Mary, who, by His blood, reconciled both Jew and Gentile to the one true God, "for salvation is of the Jews" (John 4:22).

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A Personal Note

My interest in and love for the Jews is twofold: First, the Bible commands us to love the Jews and to bless them (Gen. 12:2-3) and second, it was through a Jewish student of mine that I received the blessing of the Messiah. This article has been the fruit of that interest and love. It was both a pleasure to research and write. I hope it has been a blessing to you.

My special thanks to Professors Robert Kelleher, Arthur Saxe, and Jack Heltzel for their help in the preparation of this article.

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Ackerman, Paul D.: Biblical Foundation for Professional Work in Psychology
Ackerman, Paul D.: God's Invisible Yet Clearly Seen Reality
Kilpatrick, William Kirk: Why Secular Psychology is Not Enough
Myers, Ellen: Counseling from the Biblical Creation Perspective
Powell, Diane: Creation Evidences from Animal Learning Research
Tenbrink, Mary: Lucifer (Poetry)

Every issue of the *CSSH Quarterly*, Volumes VII and VIII, also contained an editorial by Paul D. Ackerman.

All issues of the *CSSH Quarterly* are now out of print.

Xerox copies of individual articles may be obtained for \$1.00 per article and self-addressed stamped legal-sized envelope. Complete xerox copies of individual numbers (for example, Vol. V, No. 1) may be obtained for \$5.00 postpaid. Please address reprint requests to Creation Social Science and Humanities Society, 1429 N. Holyoke, Wichita, Kansas 67208 (U.S.A.).

Book Review

Ian T. Taylor, *In the Minds of Men: Darwin and the New World Order*, Toronto, Canada: TFE Publishing, 1984. xix, 498 pp. incl. appendices, notes and bibliography, \$25.00.

This is a marvelous and information-packed book everyone interested in the creation-evolution issue should read. It is addressed to the thoughtful, intelligent layperson. While the author explicitly writes from the biblical Christian-creationist perspective, the meticulously and deeply researched narrative will not offend atheist evolutionists. Dr. Taylor's professional background is in the natural sciences (metallurgy), but might be in the area of history as well. Both natural and social scientists should greatly enjoy the enormous amount of information presented here, frequently for the first time, to a general public audience. Here is enough material for numerous speeches or even seminars on anti-evolutionist evidences, and on the many instances when such evidences were neglected because they did not fit the Darwinian evolutionist world view.

Among such severely "underreported" evidences are, for example,

- the recession rate of Niagara Falls, dating the age of the falls to between seven and nine thousand years;

- the "persistence of facies" problem in geology pointing to a single universal world-wide catastrophe such as the Genesis flood;

- the "Calaveras skull" discovered together with many products of human workmanship in 1866 130 feet below ground in the Pliocene stratum;

- the "lady from Guadalupe" discovered in Miocene limestone 1812;

- the curious facts on *Homo rhodensiensis* and his possibly advanced culture;

- evidences for a young earth and/or universe, such as Nile River sedimentation rate, salt in the Dead Sea, uranium salts in the oceans, Carbon 14 dating and its great vagaries, the short life span of comets, the absence of meteorites in the geologic column, the paucity of moon dust, etc.

Taylor emphasizes the close relationship between researchers' preconceived world views and the design, content and evaluation of their research. He also discusses attempts to combine theistic beliefs with acceptance of evolutionism. His treatment of the evolutionist philosophy of the French Jesuit priest Pierre Teilhard de Chardin is of particular value. As anyone attempting to read Teilhard's books will confirm, they are written in turgid and nebulous prose. Taylor quotes Peter Medawar, a British evolutionist, who wrote that one of Teilhard's chief works, *The Phenomenon of Man*, is largely "nonsense, tricked out by a variety of tedious metaphysical conceits, and its author can be excused of dishonesty only on the grounds that before deceiving others he has taken great pains to deceive himself." (p. 376) Taylor adds that

Indeed, incomprehensibility is the most marked characteristic of authors writing in support of theistic evolution. The reader can usually be sure that if what is being said is . . . couched in long and tortuous terms, then it is fairly certain that some version of theistic evolution is being promoted." (ibid.)

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2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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